QVATERMAYNS CONQVEST OVER CANTERBVRIES COVRT.

OR

A Briefe Declaration of ſeverall Paſſages between him and the Archbiſhop of CANTERBURY, with other Commiſſioners of the High Commiſſion Court, at ſix ſeverall appearances before them, and by them directed to Doctor *Featly*; with *their ſeverall Conferences; and the Doctors Reports to the Court.*

As alſo his impriſonment by vertue of a Warrant from the Lords of the Councell, with ten privie Councellours hands to it.

With his appearance before the Lords of the Councell, and his Anſwers to the Archbiſhop and the Lord *Cottington*, concerning Conventicles, and his Anſwer to foure *Queries*, propounded unto him concerning the *Scots*.

As alſo his tryall three ſeverall Seſſions, by vertue of a Commiſſion in *Oyer* and *Terminor* at the *Guild-Hall London*, and his bleſſed Deliverance.

And laſtly, A Prayer, and Thankeſgiving, in an acknowledgement of Gods mercy in his Deliverance.

By ROGER QUATERMAYNE.

LONDON

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Plain

TO THE CHRISTIAN READER;

Grace, Mercy, and Peace, from God the FATHER, and from our LORD JESUS CHRIST.

BEloved, Thinke it not ſtrange concerning the fiery tryall, which is to try you, as though ſome ſtrange thing had happened unto you; but rejoyce in as much as you are made partakers of Chriſts ſufferings, that when his glory ſhall be revealed, you may be glad alſo with exceeding Ioy. It was the counſell of the bleſſed Apoſtle *Peter*, as you may ſee in the firſt Epiſtle of *Peter* the fourth Chapter the 12 and 13 Verſes. And the ſame Apoſtle giveth the reaſon thereof in the 14 verſe of the ſame Chapter, ſayth he, *If you be reproached for the Name of Chriſt, happy are you, for the ſpirit of glory, and of God, reſteth upon you.*

But sayth he in the fifteenth verse, *Let none of you suffer as an evill doer, a murderer, or as a busie body in other mens matters*; Vers. 16. *But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe.* For as the Apostle *Paul* sayth in the twelfth Chapter to the *Hebrews*, vers. 6. *Whom the Lord loveth he chastiseth, and scourgeth every sonne whom he receiveth:* And he layeth downe a reason why the Lord doth chastise his children, and that is not for their losse, but for their benefit, which is that they might be partakers of his holinesse *For I reckon that the sufferings of this life are not worthy of the glory that shall be revealed,* Rom 8. vers. 18. For it is an Apostolicall Injunction laid upon the Saints, that *every one that will live godly in Christ Jesus, must suffer persecution.* And indeed, it is a great honour for Beleevers to be called thereunto, being the proper gift of God: *For to you it is given, not onely to doe but to suffer for his Name.* Vpon all these blessed Considerations, (Christian Reader) I have made bold to present before the eyes of thy understanding, a view of severall afflictions which have betalne me in this my Pilgrimage, by those which have taken upon them the name and title of the Fathers of the Church, but are indeed, and in truth, the enemies of Christ, and his Gospel, and as opposit to the power of godlinesse, and the sincere wayes of the Saints; as that curled *Abaddon*, or *Apollyon* of *Rome* is or can be; as hath and doth appeare daily by their bloudy proceedings against the faithfullest Ministers, and sanctifiedst, and sincerest Professors,

fessors, that hath been, and are living amongst us; Witnesse their cruell proceedings against Doctor *Layton*, Master *Peter Smart*, Doctor *Bastwicke*, Master *Prin*, and *John Lilburne*, with divers others.

And lastly, Concerning my selfe, who had like to have suffered Shipwracke under the guidance and conduct of these Romish Pilots, leading and guiding me through so many by-wayes, Rocks, and Sands, that had not the Lord mercifully and miraculously preserved me, I had been taken in their Nets, and swallowed up in the pit that they had digged for me; so maliciously were they bent against me; as in the sequell of this Story following, shall with Gods helpe more fully appeare.

Beloved, (Christian Reader) I would not have troubled thee with these few rude lines, had not I been solicited thereunto by many, both judiciously wise, and religiously honest; whom I much respect, as in dutie I ought, they perswading me that the carriage of the businesse, by Gods especiall assistance, might prove to be a ground of great incouragement unto others, that might in time to come be brought to the same condition, and put to the same straits that I have been in.

Truely, there is no reason why wee should be troubled or discouraged with any of their frownes or threats; for the Lord hath to me, and will to all his, make good his promise, That *He will give us a mouth, and a tongue to speak, that the enemies shall not be able to re-*

1st You see it to be a truth in all these valiant warriours of the Lord Iesus before named; with many others that I could name, but that I am unwilling to be tedious.

Onely looke to thy Cause, that it be warranted by the Word; Looke to thy Conscience, that it be cleansed from sinne; Looke to thy heart, that it be purified by faith; and to thy Conversation, that it be unspotted in the world; and then being thus armed on the right hand, and on the left, goe on thou valiant man in this thy might, in a strong opposition against the foolish, ridiculous, popish, superstitious Ceremonies, and dead-read-Service, which the blinde, lame, dumbe, scandalous Priests and Prelates of this age so stand for; and be you not discouraged from your holy duties of Religion, by reason of these vile aspersions of Conventicles, and the like, that is cast upon it. For assuredly it is and hath been, the strong Arme of our God, to shake this *English* Antichristian Hierarchie, and therefore *forsake not the Assembly of the Saints, as the manner of some is.* *Heb.* 10. 25. Through the disheartning Sermons of some Ministers among us, who by their preaching formerly did promise much better service, then now they performe to the Church, whereby they give us just cause to suspect their fidelitie in their Masters worke, and they brow-beat their weake Brethren, who according to their measure, and the gift of God received, doe *labour to build up one another in their most holy faith*, and comfort others with the same comforts

that

that they themselves are comforted of God. But Beloved, You that have tasted how sweet the Lord is in these sacred Ordinances, let not goe your hold of Christ by them, but *follow after the Marke, For the prise of the high Calling of God in Christ Jesus*; *For, in due time yee shall reape if you faint not*; therefore, *lift up your weake hands, and strengthen your feeble knees*; For certainly, *Your redemption draweth nigh*; You shall be delivered from the power of these Antichristian Prelates, and their tyrannie.

But, Beloved, least whilest I goe about to counsell and incourage you, I forget my selfe, I will addresse my selfe to make you acquainted with some passages in the insuing Discourse, that so I may insinuate my selfe into your affections, and gaine some time from your more necessary imployments, to cast your eyes upon some of these more pleasing passages, in my following Discourse, that may recreate your spirits, and not corrupt your judgement.

Christian Readers, For unto you doe I dedicate this Narration of my troubles, paine, and charge, that you may be incouraged in your Christian Course without feare; for, *who is it that can harme you, if you be followers of that which is good?* 1 Pet 3. 1.

In the first place, You may gather some things to informe your judgements from my Answers to the great Arch-Pilot, who would seeme to be the guide of all the Ships that floate on the Cantaburian Sea; he writing himselfe to be the Primate and Metropolitane thereof;

thereof; who if you trace him aright, you shall (as I have done) finde out his ignorance, untruths, malice, and flattery.

Secondly, You may there finde all the brood of Inquisitors in a strait, for want of an honest Rule to walk by, there being no Law to justifie their proceedings.

Thirdly, You may there finde the Advocates complaining like *Dianaes* Chaplaines in *Ephesus*, for the losse of their Trade, with execrable curses on me for the same.

Secondly, Some benefit you may get in the severall passages at the severall appearances that I had before them at the High Commission Court; where you may finde them put to a stand, when I come up close unto them, in regard of the Lawes of God and of the Land.

Thirdly, Some benefit you may get, if you be not wanting to your selves, by reading the Discourse that was between Doctor *Featly* and my Selfe, concerning an action and rule, as is there laid downe.

Fourthly, Some benefit you may get by reading that large Discourse I had with the Lords of the Councell; wherein it pleased the Lord most graciously to carry me along in my Answers without offence unto them, and yet kept my Conscience uncorrupted.

Lastly, Some profit you may reape by the proceedings against me at the *Guild Hall London*, three severall Sessions, both in point of charge, in respect of Iury, as also in regard of Witnesse, and the malice of my persecutors; and in observing the hand of the Lord in my

deli-

deliverance, which was not ordinary, but extraordinary, his blessed Name be praised therefore.

Thus have I given you a hint of some things considerable in the insuing Discourse, which if thereby God may be glorified, you may be edified, then have I that which I aimed at.

How if it be against all this objected, that I seeme in this my Epistle to justifie my selfe in my carriage of the whole businesse, and much to derogate from the credit of mine enemies. You know what the Apostle sayth, *You suffer fooles gladly, because you your selves are wise.* Truly, if I had knowne any thing in any of my Spirituall Adversaries worthy of remembrance, for their credit I would not have detained or kept it backe, but have freely yeelded it unto them. But when I consider what I have by experience found, and what others have felt and found by their cruell proceedings and dealings with them or against them, I could doe no otherwise then I have done, least as *Job* sayth, *While I give flattering titles to men, the Lord should confound mee.* And to Apologise for my selfe, if I be not mistaken, I have already said, that I have put this to the Presse by Solicitation of others. And I not seeking shelter, as is usually done, under some great Patron to defend me, thought it my dutie *not to detaine the truth in unrighteousnesse*, but to declare it nakedly, without either feare of foes, or hope of reward, but onely that God might be glorified; for whom I have suffered all this, and much more; and will with Gods helpe continue to the

end, what ever may fall out in the way. As alſo that you might be incouraged to goe on in your Chriſtian courſe of profeſſion of the Goſpel without feare, and to ſtore your ſelves with ſuch promiſes of divine knowledge in ſpirituall things, as that thoſe which walke in darkneſſe, obſerving no Rule, by leaning to their owne underſtanding, may be convinced by your invincible boldneſſe in ſtanding in, and for the truth.

And thus not troubling you any farther at this time, onely one Requeſt I have unto you, that you will be thus favourable unto me, that where I ſhall come ſhort, or overlaſh, through want of memory, or weakneſſe of judgement, in any of the ſeverall paſſages and carriages of my Anſwers, you would be pleaſed to cover them with the Mantle of love and charitie, and by obſerving my imperfections, to get ſtrength to overcome the enemies of God and of his truth.

And thus I commit you to God, and to the Word of his grace, *who is able to build you up, and give you an inheritance among thoſe that are ſanctified by faith in Chriſt Jeſus.*

I reſt your loving Brother, and fellow-Souldier,
in the quarrell of Chriſt and his Goſpell,

ROGER QUATERMAYNE.

TO THE CHRISTIAN READER.

CHRISTIAN READER.

It is an Axiome *in* Nature, *That* things are so much delightfull, as they are seasonable; *and wee have it confirmed by more then humane authoritie in* Pro 25. 11. Words in season are as apples of gold with pictures of silver. *This Consideration* (Courteous Reader) *without any other* Preface, *might challenge a match between thine eye and this Discourse. Thou are here presented with a Suffering Discourse in suffering times; It hath been the lot of the Church and people of God in all ages and generations to be the butt and marke, at which the enemies of Gods truth and glory, have shott their fiercest arrowes of malice and crueltie; God hath but a few precious ones in the world, upon whom, he hath set his love and glory; and they are the men which are most of all vilified*

and contemned: the enemies of Gods Church have bren alwayes exceeding inraged against them, but now more then ever, their time being but short, and their enmitie everlasting: there hath sprung up in this last age of the world, a cursed generation, (shall I say of men) nay, of Vipers, who slily and insinuatingly have more ruined the Church, then all the open persecutors that ever were, who under pretence, of being called Fathers of the Church, have been the most mercilesse, and dangerous tyrants that ever it had; I meane the Prelates, with all their hellish retinue, who have drunke so deepe of the poyson of Aspes, and have so intoxicated their braines with that same bloody Cup of the Scarlet Whore, that they can spit nothing but poyson and malice, against the truth and people of Christ.

And therefore have they laboured to put scandalls, and nick-names, (never heard of among Christians, untill these innovating Prelates brought them in) Scandalls, I say, upon Religion, and the sincere Professors of it; calling them factious, seditious, Cum id genus monstris; their foule-mouth'd Chaplaines, and their graceless Curates, in every Sermon almost, have not ceased, in their Turkish Dialect, to powre out their venome on the most judicious, and holy Christians: Neither was this their malice onely against some malignant Spirits (as they cald them) but even against the very power of godlinesse, in any poore soule that profest it. As one of their reverend Champions most wickedly said, That if he had had the power that Canterbury had, he would not have left one Puritan in England this day. Manifold and apparent discoveries wee have had of their cruell tyranny, and

Jo. Lincol. now York

their

their Arch-pittie, both on the bodies, estates, and precious Consciences of the deare Saints of God; they have not onely undone many families in the Kingdome; but have the guilt of the bloud of thousands of soules upon them, which are this day in hell for want of the precious meanes of grace, which should have fed their soules to life eternall.

I need not acquaint thee with their cruell tyranny in the persecuting of these Worthyes of God in their High Commission Court, that Hellish Inquisition of our Land; thou hast here a sufficient light to see their grace in their dealings with this Worthy of God; of whom I may say in another cause as the Apostle sayth of himselfe 2 Corinth. 11. 5: *He is not a whit behind the chiefest of these Worthyes that have sacrificed their lives for the cause of Christ.*

Concerning the Discourse, I shall say no more, but onely this, Reade it, and if thou finde any good by it, give God the glory, and the Authour thankes. I know (Christian Reader) *that manifold are the temptations which thou meetest with daily in the flesh: And indeed, Christ tells before hand, what his service will cost,* If any will live godly in Christ, he must suffer persecution: *But yet be not discouraged,* though wee sow in teares, wee shall reape in joy: *though wee have a nipping Autumne, wee shall have a Joyfull Spring; goe on thou blessed Christian, and the Lord goe with thee; fight the battailes of the Lord Jesus, quit thy selfe like a man, be couragious for God and his Cause; start not aside for all the malice of the enemies; God hath whet his Sword against them, and thou shalt ere long see them all dead on the shore before thee. Our Fathers beleeved in him, and they were*

delivered; David, *and* Ieremiah, *and* Daniel, *and* Paul, *and all the excellent ones of the Earth have gone this way, and are now in Heaven singing* Hallelujahs *to all eternitie. And these were for Examples to us, sayth the Apostle,* 1 Cor. 10. 6. *God never set any upon high imployment, but he gives him proportionable strength,* He will not suffer you to be tempted above that you are able, but will give an issue with the temptation, that you may be able to beare: *The duggs and breasts of the Scripture are even bursting with promises of this kinde,* Open your mouth wide, and he will fill it: *There are a kinde of people in the world, who goe for professours and would thinke it a great matter to deny them the name of Christians) who will be content to follow Christ, while Christ is advanced in the world, and seemes to be a good neighbour, but when he comes to be thrust out of the Court, and out of the Councell, and out of esteeme with the men of the world, they are afraid to follow him too close at the heeles, least he should dash out their braines; they will be religious and wise, they must not thrust themselves into danger they say; it is good sleeping in a whole skin; and indeed, it is no marvell to see men fall away as leaves in Autumne, and perish everlastingly; for they never took Christ upon his owne Conditions, they never were really ingraffed into him; they hung as the Ivie to the Oake, they had a kinde of externall being in Christ, but they never drew the sap and luice of spirituall life from him. In a word, they never had the true and genuin bloud of Christ running in their veines. Yet (* Christian Reader *let not thy heart faile, neither be discouraged at this,* Be faithfull to the death, and thou shalt have the crowne of life.

I will

To the Christian Reader.

I will not Apologise any farther for the Authour or the Worke, they both deserve thy Christian acceptation; onely my prayer to the throne of grace for thee shall be, That a double portion of the Authours Spirit may be powred on thee in the reading of it, that thou maist be able more valiantly to stand in the Cause of Christ, and fight his battailes against Gog *and* Magog, *and all the cursed enemies of Gods Church, that so having fought a good fight of faith, thou maist in the end receive the end of thy faith, the salvation of thy soule; so prayeth thine and the Authours friend*

CUT. SIDENHAM.

ERRATA.

PAge 2. line 13. for *first of Numbers*, read *fift of Numbers*, page 21. line 33. for *Gavaston* read *Carlton*.

QVATERMAYNES CONQVEST, OVER *CANTERBURIES* COVRT.

MY first Apprehenſion was on *Aſhwedneſday* in *Hillary* Terme, the 12th. day of *February* 1639. At which time, came two Purſevants unto mee, with an Attachment from the High Commiſſion-Court; under the hands of the Archbiſhop of *Canterbury*, Sir *Nathaniel Brent*, and Sir *John Lambe*: at which time, I unwiſely entered into Bind of one hundred pounds, to appeare in their Court: and my firſt appearance was in *Eaſter* Terme, the ſecond day of the Terme, being Thurſday the 23th. of *Aprill*. 1640. My firſt Apprehenſion.

My appearance being made, I was called, and preſently they called for a Booke, which being tendered unto mee; I asked what I ſhould doe with it: they told me I muſt take my Oath; I anſwered, I would not take any Oath, I knew no cauſe why I ſhould; the Officer that attended the Court, opened the Booke, and I ſaid, I could open it my ſelfe, if I would reade in it. Then Doctor *Reeve* ſaid, I muſt take my Oath, to anſwer to ſuch Articles, as were in Court againſt mee; I told him, I knew of no Articles; neither doe I know wherein I have offended: The Doctor told me, if I would take my Oath, I ſhould know: My Appearance

know: I anſwered, I would take no Oath, I did not hold it lawfull. Thus much betweene the Doctor, and my ſelfe.

Archbiſhop. Then ſaid the Archbiſhop, Maſter *Quatermayne*, Maſter *Quatermayne*; I heare you, though you ſpeake but ſoftly, you ſeeme to ſcruple at the Oath taking; you neede not to doe it, you thinke it to be an accuſing Oath, but it is not ſo, it is a purging Oath.

Quatermayne. My Lord, I thinke it to bee an accuſing Oath indeed.

Archbiſhop. It is not ſo, but it is a purging Oath.

Quatermayne. My Lord, I need no purging, for I have not offended: yet nevertheleſſe, if you will ſo adminiſter it, I will take it: becauſe I find in the firſt of *Numbers*, an Oath of Purgation, ſo that it agree with other Scriptures, that it may be an end of ſtrife.

Archb. Such an Oath may this bee, for any thing that I know to the contrary.

Quater. My Lord, I doe not know wherein I have offended, nor any that doth accuſe mee.

Archb. Yes, there is your accuſer, Doctor *Reeve*.

Quater. Doctor *Reeve*, are you my accuſer?

Doctor Reeve. Yes, ſaid Doctor *Reeve*.

Quater. Then put you in my Articles, according to Law, and I will take forth a Copy of them, and ſhew them to my Counſell, and I will adviſe with my Counſell, and I will either demur to them, if they bee illegall, or elſe I will put in my anſwer, upon my Oath: that is as much as the Law requireth, and ſo much I will doe, and more I will not.

Doct. Reeve. That the Court will not allow, ſaid Doctor *Reeve*.

Quater. Then ſaid I, I will doe no otherwiſe.

Archb. Maſter *Quatermayne*, ſaid the Archbiſhop, you ſpeak like a very Rationall man, and I doe admire you ſhould bee ſo Rationall in one thing, and come ſo ſhort in another! Truly, I will doe you all the favour I can; Nay, more than the Court will allow, or beare mee out in: I ſhould bee very loth you ſhould caſt your ſelfe into danger.

Quater

Quater. My Lord, I am not willing to thruſt my ſelfe into danger.

Archb. Nay, ſaid the Archbiſhop, give mee leave to expreſſe my ſelfe.

Doct. Reeve. Heare my Lord, ſaid Doctor *Reeve.*

Quater. I will, ſaid I.

Archb. I will tell you, ſaid the Archbiſhop, the danger of not taking the Oath; and I will tell you the utility, and benefit of taking the Oath: The danger lyeth in this, that after twice or thrice admonition, wee can proceede againſt you, *pro confeſſo*, and that is as you know, to take you as guilty of thoſe things that are objected againſt you, and then we can impriſon and fine you, as we ſhall ſee cauſe: and the benefit lieth in this; that after you have taken the Oath, for any thing that I know to the contrary, you may preſently be freed.

Quater. My Lord, it is not the danger, of not taking the Oath, that doth diſmay me; nor the vtility or benefit that doth allure me: I have kept a Court in my owne Conſcience, before I came hither; and I have ſought all the Records, and from the firſt of *Geneſis*, to the laſt of the *Revelations*, I doe not find it lawfull for me to take the Oath.

Archb. Maſter *Quatermayne*, this Court hath ſtood this hundred years, and hath been ſtabliſht by all the Acts of Parliament that hath been ſince, and do you come to judge our Court, and queſtion our Authority?

Quater. My Lord, I come not to judge your Court, nor to queſtion your Authority: the thing that I come to queſtion and find, is the things that are injoyned mee; whether I may doe it with a good Conſcience, yea, or no?

Archb. Maſter *Quatermayne*, what Miniſters are you acquainted with?

Quater. With many, both in the Citie, and in the Countrey.

Archb. I thinke ſo; what Miniſter will you make choyce of, to reſolve you?

Quater. None my Lord.

Archb. None, that is ſtrange.

Quater. My Lord, I need none; for I am already reſolved: beſides, no Miniſter can ſatisfie mee, but the Word and Spirit of GOD. And againe, I will not inſnare, nor intangle any Miniſter to reſolve me, that am already reſolved.

Archb. Nay, Maſter *Quatermayne*, there ſhall bee no Miniſter intangled nor inſnared, I will promiſe you.

Quater. Not by me, ſaid I.

Archb. Nor by mee, nor yet by the Court: What Miniſter doe you know, that hath beene intangled or inſnared?

Quater. My Lord, I doe not come to accuſe.

Archb. Maſter *Quatermayne*, then let mee appoint you to goe to a Miniſter.

Quater. My Lord, I will not bee refractory; I will reaſon with any man, in things that concerne GODS glory, and my own good, ſo it be within the compaſſe of my time, place, and calling.

Archb. Nay, I will not lay any heavie charge upon you, doe you know Doctor *Featly*?

Quater. Yes.

Archb. Will you goe to him?

Quater. Yes my Lord, or to any other whom you will appoint.

Archb. Nay, it ſhall bee only to him: I hope hee will give you full ſatisfaction.

Quater. I doe not doubt, but I ſhall be ſatisfied; for I am already ſatisfied.

Archb. Maſter *Quatermayne*, where dwell you?

Quater. In *Mary Overis* Pariſh.

Doct. Reeve. In *Mary Overis* Pariſh, ſaid Doct. *Reeve*; and why not Saint *Mary Overis* Pariſh?

Quater. Saint *Mary Overis*, or Saint *Saviours*, call it what you will, it hath a double Name, and I care not for the Titles.

Archb. That is not farre from Doctor *Featli's.*

Quater. If it were much farther, with Gods helpe I would goe to him.

Archb. Doe ſo, I pray Maſter *Quatermayne*, and reaſon with

with him, and let him report, how hee finds you, and repaire hither again.

Doctor Reeve. The next Court day, said Doct. *Reeve.*

Archb. No, said the Archbishop, repaire hither this day fortnight, and I hope by that time, you will bee resolved.

Quater. My Lord, I am already resolved.

Archb. By that time, I hope, you will bee otherwise resolved. Master *Quatermayne*, what doe you follow now?

Quater. I follow now soliciting of Causes.

Archb. Oh! in the Common Law; why then you know there is an Oath administred in all Courts.

Quater. My Lord, I know there is, there is an Oath for the King; there is an Oath between King and Subject; also, there is an Oath between Plaintife, and Defendant; and there is an Oath for clearing a mans selfe in some particulars.

Archb. You know in Star-Chamber, there is such an Oath as this is.

Quater. My Lord, with subjection to better Judgements, if you doe proceede, as they doe in the Court of Request, Chancery, or Exchequer, or Star-Chamber, which is in this manner: the Plaintife, or Informer, doth first put in Bils of Articles, Informations, or Complaints, or the like: and then the Defendant taketh forth a Copy of them, and carrieth them to his Counsell, and adviseth with his Counsell, and doth after demur to them, or putteth in his answer upon Oath: and so will I doe here, if you please, or the Court, to let mee see those Articles that are against me.

Doct. Reeve. The Court will not allow of that, said Doctor *Reeve.*

Archb. Who was it that came to you, Mr. *Quatermayne*, said the Archbishop?

Quater. It was *Mayle* the Pursevant, such a one, so that he may get money, he careth not what hurt he doth.

Archb. Mr. *Quatermayne*, we doe not use to have the Officers of our Court traduced, or evill spoken of.

Quater. It may be ſo; but will you be pleaſed to give mee leave to proſecute againſt him, according to Law, and I will make him appeare to bee as Notorious a VVretch, as liveth.

Archb. I, with all my heart, I will give you free leave to proſecute againſt him, or any other Officer of the Court whatſoever: We do not ſit here to maintain any in their wickedneſſe.

Doct. Reeve. You have ſo affronted the Court, I have been the Kings Advocate almoſt theſe twenty yeeres, and I never ſaw the Court ſo affronted before; you have ſpoken enough to lay you by the heeles.

Quater. Did not you ſay, Doctor *Reeve*, even now, that you were mine accuſer?

Doct. Reeve. Yes.

Quater. Then it is not fit you ſhould be my Judge.

Archb. Mr. *Quatermayne*, I have often heard of your name, but I never ſaw your face before.

Quater. My Lord, I was borne not far from you.

Archb. In what place?

Quater. At *Watlington* in *Oxfordſhire*.

Archb. That is a good way off, above ten miles.

Doct. Reeve. Neere *Challgrove*, ſaid Doctor *Reeve*.

Quater. Within two or three miles of it, on this ſide.

Archb. It was not in the Countrey, but here in London, and neere to it; but I am ſorry to heare, what I doe heare of you.

Quater. My Lord, I have not offended the Law in any thing, to my knowledge.

Archb. Where did the Meſſenger finde you?

Quater. At my owne houſe.

Archb. Who was with you?

Quater. My Wife.

Archb. And who elſe?

Quater. No body elſe.

Archb. What time was it, that the Meſſenger came to you?

At

Quater. At five of the clock in the Morning.

Archb. You riſe betimes in the Morning M^r. *Quatermayne*, and goe abroad, and hee could not finde you at home at other times.

Quater. I doe riſe, and goe abroad, as my occaſions ſerve.

Archb. Yea, and it is very well, and honeſtly done ſo to doe M^r. *Quatermayne*: Well, M^r. *Quatermayne*, I pray repayre to Doctor *Featly*, and then come hither againe this day fortnight; I hope by that time, you will have your judgement rightly informed; Wee have done for this preſent: Farwell M^r. *Quatermayne*.

This is the ſumme, and ſubſtance of my firſt Appearance at *Lambeth houſe*, and when I went away, a great number of people, came away with me, which was a great offence unto them; in ſo much, that the Officers ſaid, halfe the Court goeth away with Maſter *Quatermayne*.

Now followeth the *Conference* between Doctor *Featly* and my *Selfe* at his houſe.

The Conference.

I *Came to* Doctor Featly, *according to my direction the next weeke following, to conferre about the* Oath; *whom I found very* Wiſe, Rationall, *and* Diſcreete; *and hee tooke much paines to perſwade mee, the* Oath *was lawfull, and might be taken; ſo it were miniſtred with* Caution, *and according to* Law: *and hee preſt mee with his owne* Example, *who had taken the* Oath, *and as hee ſaid, had warily, and wiſely ſubſcribed thereunto; did avoyd much*

much danger, which otherwiſe had fallen upon him: then I requeſted the Doctor *to give mee ſome* Scriptures, *as might cleare the thing in hand, and hee very reddily condeſcended thereunto: which* Scriptures, *I here inſert in* Figures, *for brevitie ſake: The firſt, was the* 4th *of* Ieremie, *and the ſecond verſe. The* 22. *of* Exodus, *the* 11. *verſe. The firſt of* Kings, *the* 8. chap *the* 31. *verſe. The* 10th *of* Ezra, *the* 7. *verſe. The* 13. *of the* Romans, *the* 1. *verſe. Which* Scriptures, *how purtenent they are to the* Oath, Ex officio, *I leave to you to* judge. *After the* Doctor *and* I *had much talked, concerning the* lawfulneſſe, *and the* unlawfulneſſe *of the* Oath, *he very modeſtly, and moderately, reaſoning with me; told mee, he did commend mee, in uſing the beſt meanes that I could, in ſatisfying of my* Conſcience, *in things of ſuch Conſequence as this is: and therefore ſaid hee unto me, the* Cauſe *being your owne, it lyeth you upon to give me your* doubts, *and I will doe my beſt indeavours to give you* ſatisfaction: Then Sir, ſaid I, *I will bee bold to propound ſome things unto you; then ſaid the* Doctor, *I pray doe* Maſter Quatermayne, *what you pleaſe.*

Doctor *Featly.* *I have been a* Doctor *this one and twenty yeares, but I never had any man ſo* Rationall *to* reaſon *with mee before; I hope our meeting will be to* Gods *glory, and our owne goods, I hope you will get ſome benefit by me, for I will doe my beſt indeavour to get by you, I promiſe you; therefore I pray* Maſter Quatermayne *ſpeake your minde.*

Quater. Sir, if you pleaſe, we will reduce the Oath to action, and then bring it to rule.

Doct. Featly. Yea marry Sir, with all my heart, that is a good way indeed.

Quater. With ſubjection to better judgement, I doe conceive every action that is good, muſt have theſe three things in it, that which is laſt in proſecution, muſt be firſt in intention.

Doct. Featly. In truth, well ſpoken Maſter *Quatermayne*, it muſt be ſo indeed.

Quater. The end to which it muſt tend, the riſe from whence it ſprings, the means by which it is accompliſhed; they muſt be all good, or elſe the action cannot be good; the end muſt be the glory of God, and the good of the creature; the riſe muſt be from a ſoule ſanctified, in covenant with God by faith in Chriſt Jeſus, or that is conducible thereunto; and the meanes muſt be according to the will of God revealed in his Word: all which I refer to your grave and wiſe conſideration.

Doct. Featly. Nay, certainly, Maſter *Quatermayne*, all this is truth.

Quater. Then Sir, with ſubjection to better judgement, I ſhall produce and lay downe, three Rules to try an action by.

Doct. Featly. I pray doe M^r. *Quatermayne*, this is a very profitable way of reaſoning.

Quater. The firſt Rule is the third of the *Romans* the eight verſe, *Thou ſhalt not doe evill, that good may come thereof*: The ſecond Rule is the fourth of the *Philippians*, the eight Verſe, *Furthermore Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are worthy of love, whatſoever things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things*: The third Rule is the firſt of the *Theſſalonians*, the fift Chapter, the twenty-two Verſe, *Shun all kinde of appearance of evill.*

Now Sir, if you pleaſe, wee will bring the Oath *Ex officio* to Rule, as it is an action; and Sir, as I conceive, under correction, of all the Scriptures you have named, there is but one that is purtenant to the purpoſe.

Doct. Featly. Then ſaid the Doctor, it is the fourth of *Jeremy*, the ſecond Verſe.

Quater. You ſay true, ſaid I, and therefore I pray Sir, bring the Oath *Ex Officio* to that Scripture, and open that Scripture, and ſhew how lawfully by that Scripture I may take the Oath.

Doct. Featly. That will I gladly doe, ſaid the Doctor.

1. Firſt, *Thou ſhalt ſweare in truth*, ſaith the Prophet; and that doe I beleeve you will doe, ſaith he; for, I take you for an honeſt man, and therefore you will ſpeake nothing but the truth.

2. Secondly, *Thou ſhalt ſweare in judgement*, and that doe I beleeve you will doe, becauſe you are an underſtanding man.

3. Thirdly, *Thou ſhalt ſweare in righteouſneſſe*, and that doe I alſo beleeve you will doe; becauſe the Oath being in a lawfull way adminiſtred unto you, it is a righteous and a juſt thing for you to ſubmit thereunto.

Quater. Now good Sir, give me leave to deale with the Oath, and with the Scripture, and to bring it to the Rules afore-cited.

Doct. Featly. Yea, with all my heart, ſaid the Doctor, God forbid elſe, it is very fit that wee ſhould labour to have our judgements informed in every thing.

1. *Quater.* Then Sir, in the firſt place, I cannot ſweare in truth, and therefore if any ſhould aske mee, as *Pilate* did Chriſt; what thing is truth, I muſt anſwer him in this particular, I cannot tell, and that becauſe truth is wrapt up and hid from mine eyes, either in the adminiſtration of the Oath, or in the Oath it ſelfe, that I cannot ſee it.

2. Secondly, I cannot ſweare in judgement, becauſe my judgement wanteth information from my underſtanding, by reaſon of the darkneſſe and obſcuritie of the Oath; and yee know what *Salomon* ſaith, *Where there is not judgement, the minde is not good.*

3. Thirdly, I cannot ſweare in righteouſneſſe; for it is an unrighteous thing for me, either to accuſe my ſelfe, or my brother, and therefore, I conceive, by vertue of this Scripture, this Oath can lay no waight on my conſcience; and therefore wee will bring it to the Rule, as to the touchſtone, to try it by, for I doe conceive, the end of this Oath is voyde, becauſe neither

ther is God glorified, nor my brother edified; which ought to be the end of every action.

And now as concerning the riſe from whence it came, wee will examine that.

Doct. Featly. I pray doe ſo, I like this very well.

Quater. Then Sir, you may remember the Oath was grounded on a Statute in *Henry* the fourths time, and it was a curſed curbe or ſcourge, invented by the Papiſts and Prelates, to puniſh and put to death the people of God, under the name of *Lollords*, who then were true Chriſtians. And this Oath was ſuppreſt in King *Edwards* dayes; and in Queene *Maryes* dayes it was ſet up againe; and in the firſt of Queene *Elizabeth*, it was ſuppreſt, and the High Commiſſion Court was eſtabliſht, and hath continued by the Biſhops ever ſince; and they have made uſe of this Oath, both to ſuppreſſe the people & truth of God, and therefore the riſe of this Oath cannot be good.

Thirdly, This Oath is contrary to all good meanes, for by the Law of God, every thing ſhould be determined by two or three Witneſſes; and this Oath cauſeth a man to be his owne accuſer, witnes, and judge, contrary to the Law of God, and of the Land, and the Law of Nature, and therefore this Oath as it is an action, neither is nor can be good, and therefore to be avoyded.

Quater. Now Sir, I pray, let me aske you a queſtion or two.

Doct. Featly. What you will Mr *Quatermayne*, and I will indeavour to anſwer you.

Quater. What benefit ſhall I have by taking the Oath?

Doct. Featly. A two fold benefit:

The firſt is your libertie, and that is a great benefit, as you know.

Secondly, If you will call for it, you may have a Promoter of the cauſe, and he ſhall give you good ſecuritie to pay the coſt of the Suit, if you overthrow him, and this the Court cannot deny, if you will challenge it at their hands.

Quater. I doe acknowledge Sir, that both theſe be good, ſo that I might have them with a good conſcience. Now Sir,

1. I will bring it to the firſt Rule, and that is this, Thou mayſt not doe evill that good may come thereof; thy damnation is juſt in ſo doing; for me to have my body at libertie, and my conſcience in priſon, it is an evill and a bitter thing ſo to doe, and therefore by this Rule to be avoyded.

2. Againe, ſecondly, for me to have my coſt allowed me, and goe further in debt with God by reaſon of ſinne, that will not hold by this Rule; and therefore as our Saviour ſaith, *What will it profit a man to winne the whole world, and looſe his owne ſoule.*

Againe, for the ſecond, bring the Oath *Ex Officio* to the ſecond Rule, and ſee what good report it hath among its neighbours; I never heard wiſe man nor foole, good man or bad, ſpeake a good word for it; ſurely, if it were good, there would not yeſterday have been at the Parliament Houſe ſo many hundreds as was to ſpeake againſt it.

3. Thirdly, Bring it to the third Rule, which is, *Shun and avoyd all appearance of evill*; and this is not onely an appearance, but evill it ſelfe, and therefore to be avoyded.

Doct. Featly. Truly Mr *Quatermayne*, you have reaſoned to the purpoſe, I am ſorry that time calleth mee away from you. What is it you would have mee to write? I will write what you will have me to write.

Quater. No good Sir, by no meanes, I will not appoint you what to write, for then it will be my report, and not yours; therefore I will leave it to your wiſdome, and Gods guiding to direct you; write what you pleaſe.

Doct. Featly. Truly Mr *Quatermayne*, I will write nothing that ſhall do you any hurt. I pray will you fetch it upon thurſday morning, and my man ſhall deliver it unto you.

Quater. This is the ſumme and ſubſtance of the Conference betweene Doctor *Featly* and my ſelfe, being to him directed by the High Commiſſion Court.

Here followeth a Copie of Doctor *Featly's* Report to the High Commiſſion Court upon our Conference.

To

To the Right Honourable and moſt Reverend Father in God, WILLIAM, Lord Arch-Biſhop of *Canterbury* his Grace, Primate of all *ENGLAND*, and Mettopolitan.

Dr *Featly* his report.

IN obedience to an Order made by your Grace in the Honourable Court of High Commiſſion, on Roger Quatermayne, *Gent. Came to my Houſe the firſt of this inſtant* May, *to conferre with mee; whom I found conformable to the Doctrine, Diſcipline, and all holy Orders and Conſtitutions of our Church; ſave onely he maketh ſome ſcruple in taking the Oath* Ex Officio, *and in that alſo he ſeemeth to mee very deſirous to receive ſatisfaction; and if by your gracious favour and goodneſſe, he may obtaine a longer time of reſpit, more maturely to conſider of the point, and reſolve his Conſcience, I conceive good hope that he will conforme himſelfe to the publike Juſtice of this Kingdome, and ſubmit in all things to the proceedings and Order of this Honourable Court.*

Your gracious humbly devoted,

DANIEL FEATLY.

Quater. My ſecond appearance in the High Commiſſion Court, was the ſeventh of *May* 1640.

Biſhop Wrenne. I being called by Biſhop *Wrenne* (the Arch-Biſhop being abſent that day) the Biſhop of *Ely* asked me, if I would take the Oath.

Quater. To whom I anſwered, as before, that I would not take it, for I did not hold it lawfull.

Biſh. Wrenne. Why, ſaid the Biſhop, you were to goe to Doctor *Featly*, and that he ſhould report hither how he found you.

Quater. To whom I anſwered, I did goe according as I was directed.

Biſh. Wrenne. Well, ſaid the Biſhop, and what doe you ſay of Doctor *Featly?*

Quater. I anſwered and ſaid, that he was a very wiſe and judicious Gentleman.

Biſh. Wrenne. How? ſaid the Biſhop, a wiſe and judicious Gentleman, and yet not give you ſatisfaction, concerning the lawfulneſſe of the Oath.

Quater. I anſwered, that doth not follow, he may be a wiſe and a judicious Gentleman, and yet we may differ in our judgements in this thing.

Biſhop of *Bathe & Wells.*

Biſh. of Bathe and Wells. Then ſaid the Biſhop of *Bathe and Wells*, it is like you will never take the Oath while you live.

Quater. To whom I anſwered, it is very like ſo indeed.

Biſh. of Bathe and Wells. Where is Doctor *Featly's* report?

Quater. Here it is, ſaid I, and gave it into their hands.

Biſh of Bathe and Wells. Then ſaid the Biſhop of *Bathe and Wells*, the Doctor ſpeaketh very well of you.

Quater. I anſwered, I hope I ſhall give him no cauſe to the contrary.

Biſh. Wrenne. Well, ſaid Biſhop *Wrenne*, Maſter *Quatermayne*, take a longer time for it, and informe your judgement.

Doct. Then ſaid a Doctor, informe your ſelfe with wiſe and judicious men, ſuch as Mr *Suitt*, Doctor *Gouge*, and the like.

Quater. I anſwered, trouble not your ſelfe, I will goe to ſuch as I thinke fit, both wiſe and honeſt.

Biſh. Wrenne. I pray, ſaid Biſhop *Wrenne*, doe ſo, and come hither the firſt day of the next Terme.

Quater. I anſwered, I could not come then.

Biſh. of Bathe and Wells. Then ſaid the Biſhop of *Bathe and Wells*, why?

Quater.

Quater. I answered, I was to go into the Countrey to visit my friends, and that I could not return so soon.

Bi. Wren. Well, said Bishop *Wren*, let it be the second Court day, and in the meane time inform your judgement; for assure your self, if you do not conform your self, we will take another course with you.

Quater. I answered, I would do any thing that an honest man should or ought to do, or else I would suffer for it: if you will convince me by Scriptures, I shall willingly submit thereunto, or else suffer as a Delinquent.

Bishop Ba. Well, M. *Quatermayn*, I hope you will between thi and the next Tearme satisfie your conscience.

Quatermayn. I answered, I am already satisfied.

Bish. Bath. I pray M. *Quatermayn* come again the next Terme.

Pursevant. Then said the *Pursevant*, I pray M. *Quatermayne*, take your company with you, for here be an hundred and fiftie Puritants. Pursevant.

Thomas Squire. How do you know that? said an honest man. *Thomas Squire.*

Pursevant. I know them, said the *Pursevant*, by their eyes, they look upward.

Tho. Squire. Well said the honest man, there shall be three hundred the next Court day (which was done accordingly, as I suppose.)

Doctor. Then said a Doctor, A pox a God on him, if he will not take the Oath, we may burn our books. And this is the sum and substance of my second appearance.

Quater. My third appearance in the High Commission Court, was the eighteenth day of June, 1640. at which time the Archbishop and Bishop *Wren* were both present together, the Archbishop with a very sterne countenance spake unto me in this manner.

Archbishop. Mr *Quatermayne*, are you yet resolved to take the Oath?

Quater. I answered, I am not yet resolved to take it, I do not find it lawfull.

Archbishop. Then said the *Archbishop*, It was lawfull before you,

you were born; and I will make it both Law and Juſtice too, before I have done.

Quater. My Lord, if you do, then you and I ſhall not differ.

Archb. Then ſaid the *Archbiſhop*, you were wiſht to go to Doctor *Featly*, and that he ſhould report to the Court how he found you.

Quater. I anſwered, I did go according as I was directed.

Archb. Then ſaid the *Archbiſhop*, where is the Report?

Quater. I anſwered, I brought it into the Court the laſt Tearme.

Archb. Where is it? read it, ſaid the *Archbiſhop*.

Clerke. Then the *Clerke* read it.

Archb. What is the reaſon you are not reſolved to take the Oath? Did not Doctor *Featly* labour to informe your judgement?

Quater. I anſwered, he did his beſt endeavour.

Archb. You ſtand much upon Scripture, did he not give you Scripture enough for it?

Quater. I anſwered, he gave me foure Scriptures.

Archb. Well, and what do you ſay of thoſe Scriptures?

Quater. I anſwered it was the holy Word of God, but nothing to the purpoſe, for the lawfulneſſe of the Oath taking.

Archb. Then I ſee it is not Scripture that will ſatisfie you.

Quater. I anſwered, if you do convince me by the Scriptures, I will ſubmit.

Archb. I pray by what rule will you be judged?

Quater. I anſwered, by the Law of God, and of the Land.

Archb. What do you meane by the Law of God and the Land?

Quater. By the Law of God, I meane the Scriptures of the Old and New Teſtament. And by the Law of the Land I meane the Statute Law of the Kingdom.

Archb. You are very often up with the Law, pray God you are as willing to live by the Law, as you are to vindicate your own cauſe by the Law.

Quater. My Lord, if I do not, the Law is open againſt me.

Archb. Well, you ſhall know before I have done, that our Court

Court is both Law and Justice; and that we do not sit here to keep sheep: and I promise you we will not wait upon you no longer than the next Court day, and therefore informe your selfe, and resolve to take the Oath; for I am resolved to take another course with you, if you doe not.

Divers spake. Then said divers Doctors, send him away to prison, you have admonished him oftentimes enough. Divers spake.

Archb. No, said he, I will wait upon him one Court day more.

A Doctor. My Lord, said a Doctor, pray aske him if he hold not our Court, and the Administration of the Oath unlawfull, but the *Archbishop* answered nothing. A Doct.

Doctor. Then said a Doctor, Doe you hold our Court and the administering the Oath unlawfull?

Quater. To whom I answered, What have you to doe to examine mee? you are no Commissioner, if your Court or you doe that which is unlawfull, you shall answer for it your selves for my part. What I doe shall be lawfull, or else I will not doe it.

Archbishop. Well, said the Archbishop, repaire to Doctor *Featly* once more, and see if you can receive satisfaction from him, and repaire hither againe this day sennight, and resolve before-hand to take the Oath; for, assure your selfe, we will not have his Majesties Court so slighted, and Commission disrespected; and if you doe not satisfie your selfe, you shall goe another way directly.

Quater. This is the summe and substance of my third appearance at *Lambeth House*; and when we had done, the Pursevants did wish they were rid of the Puritans, for they were ready to be stifled with them.

Pursevant. Then said one of them, this is the Champion of the Puritans. Purso-vant.

Doctor. No, said a Doctor, Master *Quatermayne* is no Puritan, he doth not fast and pray, he is too fat.

Quater. Whence we may take notice, that they are convin-

eed in their conſciences, that theſe duties of Religion ought to be performed, and that thoſe whom they call Puritans, doe performe them.

My fourth Appearance was the twenty-fift day of June, 1640.

Quater. I having been with Doctor *Featly* the ſecond time, with divers others; and his occaſions were ſuch as wee could not reaſon together, and therefore he did report to the Archbiſhop, that after the Terme he would doe his beſt endeavour to give us ſatisfaction, which gave me good content, for by this means I was preſerved out of priſon.

To the Right Honourable and moſt Reverend Father in God, the Archbiſhop of *Canterbury* his Grace, Primate of all *ENGLAND* and *METROPOLITANE.*

MAy it pleaſe your Grace, I underſtand by my ſervants, that Maſter Roger Quatermayne, *and* Io: Garbraim, *and divers others were at my houſe, ſince the beginning of the Terme, appointed, as they affirmed, by order of this Honourable Court, to conferre with me; but being this Terme to provide for a tryall at the* Exchequer Barre, *and being Sued both in* Chancery *concerning a Leaſe pretended to be made by the* Provoſt *and* Fellowes *of* Chelſey Colledge, *and in the* Kings Bench, *for the Houſe wherein I dwell, and by occaſion of theſe Suits, inforced to attend in divers* Courts, *I could not appoint them any time or place where they ſhould certainly meet me: But as ſoone as the end of the*

Terme

Terme ſhall give me ſome reſpit from theſe vexatious Suits, I will doe my beſt to give them ſatisfaction; the rather becauſe I finde them all willing to be informed, as they profeſſe to me, and ſome of them conformable in all things to the Doctrine and Diſcipline of the Church of England, *ſave onely they make ſcruple of the Oath* Ex Officio.

Your Graces humbly devoted,

DANIEL FEATLY.

WHen I came and appeared in the Court, I being called the Report was read, and the Archbiſhop was ſo impatient, that he would not indure to heare it read thorow, but ſaid

Archb. That Mr *Quatermayne* was the Ring-leader of all the Separatiſts.

Quater. Notwithſtanding, I was one of their greateſt oppoſits in regard of ſome particulars then ſaid.

Archb. The Archbiſhop, Mr *Quatermayne*, I perceive that Doctor *Featly* hath no time to reaſon with you, by which you have a long time to conſider, and ſo have we alſo, I pray doe you reſolve your ſelfe betweene this and the next Tearme, for wee will demur no longer; you ſtand very much upon Scripture and Law.

Biſh. Wrenne. I, ſaid Biſhop *Wrenne*, he is a great Scripture-man, I warrant you my Lord.

Quater. My Lord, if you pleaſe to make proofe of mee, I ſhall be able to anſwer you, if you pleaſe, or any other to convince me by Scriptures, as I ſaid before, I ſhall be willing to ſubmit or ſuffer.

Archb. Well Mr *Quatermayne*, I pray ſatisfie your ſelfe betweene this and the next Tearme; and I pray let us requeſt one

thing at your hands when you are gone, that you doe not report that wee are cruell, and mercileſſe, and oppreſſors of mens conſciences; you have found no hard meaſure at our hands, wee have not dealt unkindly with you, but it is the courſe of you all, to raiſe evill reports of us, though wee in obedience to his Majeſties command, ſit to doe juſtice. Farewell Mr *Quatermayne*, and God ſpeed you, and informe you againſt the next Terme.

Officers. *Officers.* Then ſaid the Officers, wee are glad we ſhall be rid of the Puritans, I pray take them along with you Maſter *Quatermayne.*

Quater. I anſwered, where one will goe with thee, ten will follow mee; this is the ſumme and ſubſtance of my fourth appearance at *Lambeth* Houſe.

Quater. And home I went accompanyed with the Saints of God to my houſe, and *Mayle* the Purſevant like the Devill in the firſt of *Job* went with us.

My fift appearance at *Lambeth*-Houſe was the fifteenth day of *October* 1640. When I came thither the Court was Adjourned to *Pauls*; and I asked of *Medall*, one of the Notaries, where the Court was kept, and he told me it was appointed to be kept in the Convocation-Houſe all this Terme. But, ſaid he, let it be kept where it will, there is nothing for you to doe, for you are not in the Bill this weeke, nor will you be called upon this weeke.

Quater. I anſwered, are you certaine of it?

Notary. *Notary.* And he ſaid, yes.

Quater. So I returned home accordingly; and ſo much for that time; yet nevertheleſſe, there was a hubbub at the Convocation-Houſe that day, although I was not there; and therefore I was not the cauſe of the tumult.

Quater. My ſixt appearance was at the Convocation Houſe in *Pauls*, the 22 day of *October* 1640. At which time the High Commiſſion Court was pulled downe; but for as much as the whole buſineſſe was opened before the Lords of the Counſell,

and

and anſwered before the Juſtice of *Oyer* and *Terminer*, by vertue of a Commiſſion under the great Seale of *England* (for the Prelates uſe when the King went into the North) I was cauſed to anſwer three ſeverall Seſſions holden in the *Guild-Hall* for the Citie of *London*; all which I ſhall hereafter lay downe, therefore I refer all till its proper time and place.

Quater. In the next place, followeth my whole buſineſſe before the Lords of his Majeſties Privie Councell: Firſt, my apprehenſion; and ſecondly, all our proceedings.

Quater. On Satterday, which was the 24th day of *October* 1640. about eight of the Clock at night, as I was going to my Houſe, a Meſſenger from the Privie Councell came unto mee, with a Warrant, and ten Privie Councellors hands to it, and carried me away priſoner to the Catterne-wheele in *Southwarke*; for his Warrant was ſo ſtrict, that no Bayle would be admitted of, for I had neighbours that offered body for body, but the Meſſenger durſt not accept of them. Truly, the Meſſenger was in ſuch a condition, that he trembled, as if he would have ſunke. But I bleſſe the Lord, I was never more chearefull in all my life; but there was ſuch vild aſperſions caſt upon me, and ſuch falſe informations given to the Lords againſt mee; and the Meſſengers charge ſo ſtrict, that he wondred to ſee mee ſo chearefull and well contented; and I told him, there were three things that made a man chearefull; a good God, a good Cauſe, and a good Conſcience; and I praiſe God in this thing all theſe I have. Afterwards, I underſtood that the Lords had given him order, that I ſhould not be carried to priſon, for the priſon would be pulled downe, and I reſcued from him; neither that he ſhould carry me with any tumult, for feare of the like danger that might inſue; ſo upon the Lords day following, as aforeſaid, in the afternoone I was brought to *White-Hall* before the Lords of the Councell, and when I came thither, Sir *Dudly Gaveſton* his Clerke began to examine the Meſſenger, whether he had found me or no.

Clerke of the Councell.

Purſevant. To whom he anſwered, yes; what *Quatermayne*, yes, *Quatermayne*, ſaid the Meſſenger. Where is he, ſaid the Clerke. Here is he, ſaid the Meſſenger.

Quater. Then the Clerke looking upon me, ſuppoſing I had not heard them, ſaid, he is a proper tall man, but before God, he will be hanged, all the world cannot ſave him. I nnderhearing of him, thought though all the world cannot ſave mee, yet God can, and I was no whit diſcouraged by his words, as knowing my hope was not in the world, but in God onely. There I waited certaine houres, while men ſtared on mee, and every one cenſured mee, and condemning mee. At the length I was called in before the Lords, where was about ſixteene or ſeventeene of them together, and when I had ſtood there a pretty while, the Lords looking one upon another, and then upon me; at laſt ſpake the Lord privie Seale to the Archbiſhop of *Canterbury*, My Lord, what ſay you to this man?

Privie Seale.

Archb. Then the Archbiſhop ſaid, this Mr *Quatermayne* ſtanding here before your Lordſhips, is ſuch a one as will not ſubmit to our Court, nor our authoritie, eſpecially our High Commiſſion Court; neither will he ſubſcribe to the Oath *Ex Officio*, although I have uſed all means to informe his judgement, and reſolve his conſcience, and therefore I appointed him Doctor *Featly*, to whom he himſelfe was willing to goe, that ſo he might receive information of his judgement from him, and I never uſed him unkindly, I appeale to himſelfe, for I never impriſoned him, nor threatned him with impriſonment, and yet notwithſtanding, he is ſo farre from the taking the Oath, that he hath been in the Countrey in divers places, both in *Oxfordſhire* and in *Barkſhire*, and there hath drawn much people together, and preached unto them and made Conventicles, as I am credibly informed by divers wiſe and judicious Gentlemen, that he hath preached and made Conventicles in the Countrey in divers places, and at ſundry times.

Archb. Maſter *Quatermayne*, were you not at *Farrington* the latter part of this Summer?

Quater. No, my Lord, I was never at *Farrington* in all my life.

Archb. I was informed that you were, and that you drew much people there together, and made Conventicles.

Quater. I was never there.

Archb.

Archb. Were you not that wayes?

Quater. Yes, my Lord, though I will not take the Oath *Ex Officio*, yet I will ſpeake the truth in any thing that ſhall be demanded, I was at *Longworth*.

Archb. And did you not there draw people together, and make Conventicles.

Quater. No, my Lord, I did not draw people together, nor make Conventicles.

Archb. My Lords, for any thing that I doe know to the contrary, Maſter *Quatermayne* was the principall cauſe of the mutiny upon Thurſday laſt at the Convocation Houſe at *Pauls*, although he was not called, nor did wee intend any more to call him, and therefore in as much as he doth not, neither will ſubmit to our authoritie, I will have no more to doe with him, but refer him to your Lordſhips.

Quater. Then ſpake the Lord Privie Seale in this manner following.

Lord Privie Seale. *Quatermayne, Quatermayne, Quatermayne,* You keepe a fayre quarter, you quarter it indeed, you are a Separatiſt, an Anabaptiſt, a Browniſt, a Familiſt, and you are Preacher to them all, and they all receive quarter from you; and you upon Thurſday laſt rayſed a multitude of them, and made a mutiny, and you pulled downe the High Commiſſion Court, and no Court of Juſtice can ſtand for you, you will pull them all downe, as you were the cauſe of the High Commiſſion Court pulling downe the other day, as we ſhall juſtly prove, and you are like to ſuffer for it, I will aſſure you. *Lord privy Seale.*

Quater. My Lords, is it your pleaſure, that I ſhall ſpeake? (and they all anſwered, Yes.)

Quater. Then I turning my ſelfe to the Archbiſhop, ſaid, for anſwer to your Lordſhips, whereas you ſay, I doe not ſubmit unto your High Commiſſion Court, I thus farre ſubmit, as being bound in a band of one hundred pounds to attend your Court, I have alwayes attended, as I have been appointed; and whereas your Lordſhip ſaith, you have uſed all means to informe my judgement, by appointing me to goe to Doctor *Featly*, I doe acknowledge it a truth, and the Doctor did take

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paines therein. And whereas you ſay, you uſed me not unkindly, in not impriſoning, nor threatning of me, I doe not lay any hard thing to your charge. But for my not taking the Oath *Ex Officio*, my Lords, I will give all your Lordſhips a reaſon thereof; it is not for want of information of my judgement, for my judgement is rightly informed, and I doe know and will prove it, that the Oath *Ex Officio*, is contrary to the Law of God, and of the Land, and of the Law of Nature, and therefore I neither did nor never will take it.

Then turning my ſelfe to the Lord privie Seale, I anſwered him in this manner; As for all that your Lordſhip hath ſaid, it is impurtenent, and to no purpoſe, it is no way proper, nor appertaining unto mee at all; all that your Lordſhip hath ſpoken, I will reduce into two heads, and anſwer it in two words. Whereas your Lordſhip ſaith, I am a Separatiſt, a Browniſt, an Anabaptiſt, and a Familiſt; all which, I doe deny, and will prove the contrary; and for proofe hereof, if you will be pleaſed to call in the Meſſenger, he ſhall prove that I was at Saint *Georges* Church, and heard both Service and Sermon this day.

Lord of *Dorſet*. *Lord of Dorſet.* Can you make that appeare, ſaid the Lord of *Dorſet*.

Quater. Yes, my Lord, if you pleaſe to call in the Meſſenger, he ſhall juſtifie it.

Lord Dorſet. No, ſaid the Lord of *Dorſet*, it ſhall ſuffice, I thinke you ſpeak truth.

Sir *Francis Windebanke*, Secretary of State. Sir *Francis Windebanke*. Maſter *Quatermayne*, ſaid Sir *Francis Windebanke*, Doe you receive the Sacraments in our Church?

Quater. Yes, I receive both the Sacraments, Baptiſme and the Lords Supper; and all my children have been Baptiſed in this Church, according to the order of the ſame.

Lord of Dorſet. Can you make all this appeare to be true, Mr *Quatermayne*, ſaid the Lord of *Dorſet*?

Quater. Yes, my Lord, by a thouſand witneſſes, I will not tell a lye before your Honours for a hundred pounds.

Lord of Dorſet. I thinke you will not, ſayth the Lord of *Dorſet*.

Quater.

Quater. Then I turned my ſelfe to my Lord Privie Seale, and anſwered my ſecond head, thus; That I was not nor could not be the cauſe of the mutiny in *Pauls*, I will give your Lordſhips a juſt account, how I ſpent my whole time on Thurſday laſt.

In the Morning when I went from my owne houſe, I paſt over the Water to *Bridewell*, to an honeſt man, that hath ſome Suits in Law, to adviſe with him the beſt I could for his owne good, and ſtayed with him the ſpace of an houre; and from thence I went to *Fryday-Streete*, to a Merchant, and there I continued about an houre more; and from thence into *Cloake-Lane*, and from thence into St *Thomas Apoſtles*, and there ſtayed untill dinner time; and from thence I with one more went to the Dagger in *Fryday-ſtreet*, and there wee dined, and our dinner coſt nine pence; and from thence wee walked together to *Pauls*-Church-yard, and from thence he went about his occaſions, and I into *Pauls* to attend the High Commiſſion Court; I went alone, no body with me, and when I came thither, there ſtood a man in the Convocation-Houſe-dore, and I asked him if the High Commiſſion Court would be kept there that day or no, and he anſwered me, yes, then ſaid I, what is the reaſon the dore is not yet opened, then ſaid he becauſe the Court is not yet come, and when they are come, there will not be roome enough for them; then ſaid I, remove the Court where roome is, and I walked downe into the body of the Church, and one came unto mee, ſaying theſe words; Maſter *Quatermayne*, what doe you here? To whom I anſwered, I was bound in a band of one hundred pounds there to be.

Friend. Why, ſaid he, Is your buſineſſe not yet ended? Friend.

Quater. I anſwered, no; neither doe I know when it will.

Friend. Then he asked me, what they did intend to doe with me?

Quater. I anſwered, I could not tell.

Friend. Then ſaid he, will you take the Oath *Ex Officio*?

Quater. I anſwered, no; I will never take it.

Friend. Then ſaid he, what will they doe?

Quater. I anſwered, I know not, it may be they will impriſon mee, the Archbiſhop did threaten mee, that he would the laſt Tearme.

Friend. No, ſaid he, I thinke they will not be ſo forward, they have other buſineſſe to doe.

Quater. Then I left him, and I walked quite thorow *Pauls*, all alone, no body with mee, and went into the Book-ſellers Church-yard, and there made water againſt the payles, and returned againe thorow *Pauls* to the High Commiſſion Court, and the Court was ſet, and I went up into the Court, and did diligently hearken when my name ſhould be called; and after a while people comming in, they made a hemming, hooting, and ſhouting, and thronging into the Court, and upon my ſelfe, ſo that I was forced and conſtrained to put on my hatt to ſave my belly, and cryed out unto them, take heed of my belly, you hurt me with your thronging upon me; and preſently as the people ſhouted, the Court began to riſe, and Sir *Nathaniel Brent*, being one of the firſt that came downe, I went downe together with him, and he turning backe unto me, ſaid:

Sir *Nathaniel Brent.*

Sir *Nathaniel Brent.* What a tumult is here, Mr *Quatermayn*, this is not long of you, I hope?

Quater. It is in no wiſe, but Sir, I am bound in a band of one hundred pounds here to appeare, and if you have nothing in Court againſt mee, why ſhould honeſt men be troubled? The Knight replyed thus:

Sir *Nathaniel Brent.* Pray Mr *Quatermayne*, come to my houſe to morrow or next day.

Quater. To whom I replyed, I would with Gods helpe; and while we were thus talking, came the Regiſter, and ſaid:

Regiſter.

Regiſter. This is long of you, Maſter *Quatermayne*, all this tumult.

Quater. To whom I anſwered, you ſpeake falſly, are you the Regiſter of the Court, and doe you lye, you doe ſpeake falſly, you have my band of one hundred pounds, give me my band, and I will neither trouble you nor your Court.

Then I parted from the Knight, and I came to the South dore of *Pauls*, and the Court was ſhut up, and all the people were

were gone, and then I went into *Pauls*-Church-yard, to looke for my wife, and leaning my backe against a Drapers ſtall, I ſaw the Cuſhions fly over mens heads, and into the dirt, and men kicked them; but who they were, I know not; but my Lords, under your Lordſhips favour, I doe conceive that the Commiſſioners themſelves were onely in the fault; for, if they had done as in other Courts of Juſtice, that is, in this manner, Be uncovered in the face of the Court, Gentlemen keepe ſilence, Give audience to the Court; or my Lords, in the third place, if they had made Proclamation, and deferred the Court untill ſome other time, there would have been no tumult at all, but they brake away from the Court, and the people followed hooting as Birds at an Owle.

After all this, my Lords, I with my wife and her ſiſter and two or three more, went into the uppermoſt houſe in *Carter-Lane*, and there we dranke a cup of Beere together, and then parted ſome of the company; my ſelfe, my wife, and one other went to Maſter *Seamans* his Lecture in *Bred-ſtreet*, and there heard both Service and Sermon. And thus have I given your Lordſhips an account, how I ſpent the whole day on Thurſday laſt.

Archbiſh. Then ſaid the Archbiſhop, but you were in the Countrey, and there you made Conventicles and preached.

Quater. My Lord, I was in the Countrey, but made no Conventicles, nor yet did preach.

Quater. My Lord, I never made any Conventicle ſince I knew any thing that was good. But I was cloſe by where a fearfull Conventicle was, and that upon the Sunday or Lords day, where were at the leaſt two thouſand met together, to blaſpheme God, and to prophane his holy Sabbath, abuſe his creatures, and to miſſpend their precious time, to the great diſhonour of God, and the provocation of the eyes of his glory. And my Lords, except your Lordſhips ſpeedily looke to it for a Reformation, the judgements of God will fall upon this Kingdome. But my Lords, if this be a Conventicle, when the judgements of God be upon the Land, for a people to meet

together, and humble themſelves, and pray before the Lord; we are farre off from *Salomons* judgement; for he ſaith, *If the Lord ſend a judgement among the people, if the people that are called by his Name, ſhall humble themſelves, and pray and ſeeke his face, and depart from their wicked wayes, God will heare from heaven, forgive their ſinnes, and heale the Land.*

And my Lords, are not the judgements of God upon us? is here not the plague of peſtilence, and a threatned famine, and the ſword of warre hanging over our heads? and ſhall not wee my Lords, humble our ſelves in the ſence of Gods diſpleaſure? It is an argument, my Lords, that there is no Religion among us.

Lord Newborg. *Lord Newborg.* Then ſaid the Lord *Newborg*, at ſuch meetings as theſe are, Maſter *Quatermayne*, in what manner doe you performe your duties?

Quater. My Lord, thus; Wee pray, and we reade the Scriptures, and as well as wee are able finde out the meaning of the Holy Ghoſt therein, and what we underſtand from the Word, we impart to our company.

A Lord. *A Lord.* So, ſaid one of the Lords, and is not this Preaching?

Quater. No, my Lord, I doe not underſtand it ſo, it is nothing but godly Conference, which every Chriſtian man is bound to doe and performe; for it is our dutie to edifie and build up one another in our moſt holy faith, which wee cannot doe, except it be opened unto us.

Archb. Then ſaid the Archbiſhop, this is his conſtant practice in Citie and Countrey, to draw people together, and to make Conventicles.

Quater. My Lord, I want information in my judgement, I underſtand not what you meane by *Conventicle*, I did alwayes thinke, that publike duties did not make voyd private, but that both might ſtand with a Chriſtian.

Archb. No more it doth not, ſaid the Archbiſhop, but your Conventicles are not private.

Quater. My Lord, I am ſure they are not publike; I pray, my Lord, informe my judgement what a Conventicle is.

Archb.

Archb. Why, this is a Conventicle, ſaid the Archbiſhop, when ten or twelve or more or leſſe, meet together, to pray, reade, preach, expound, this is a Conventicle.

Quater. My Lord, I doe not ſo underſtand it.

Archb. No, ſaith he, my Lord Chiefe Juſtice, I appeale to you, whether this be a Conventicle or no.

Sir *Edward Littleton.* But my Lord Chiefe Juſtice anſwered nothing. Sir *Edward Littleton.*

Quater. My Lord, under your Lordſhips favour, I know it is no Conventicle, neither by any Statute, nor Cannon Law of this Kingdome, if this be a Conventicle, then I will be a Conventicler while I live, with Gods helpe, I kept a Conventicle in my houſe the laſt Wedneſday, if this be a Conventicle. My Lord, I did never come to your Court, but I ſet apart the day before to ſeeke to God for a bleſſing to direct me how to carry my ſelfe before you.

Archb. I, ſo you may in private, ſo it be onely with your owne family.

Quater. And no body elſe, my Lord, truly my whole family conſiſts wholy in my wife and my ſelfe, and therefore I muſt call in my neighbours to helpe me, for this dutie if it be kept as it ought, will require more than a man and his wife to keepe it.

Archb. You were at *Watlington*, and there be many of the *Scottiſh* faction there.

Quater. At *Watlington*, my Lord, I was borne there, will you not give me leave to goe into the Countrey to viſit my friends.

Archb. Yes, but not to make Conventicles, and Preach.

Quater. My Lord, you ſaid I might in private, and when I am there, I am as at home, and my Lord, we alwayes did it in private, and not in the publike Congregation.

Lord Newborg. Then ſaid the Lord *Newborg*, how doe you pray, Mr *Quatermayne*, at ſuch meetings?

Quater. My Lord, I will tell you how wee pray, wee pray thus, that the Lord will be graciouſly pleaſed, out of all theſe combuſtions and confuſions, to bring forth a ſacred Order for

the eſtabliſhment of the Goſpell, the rooting out of Popery, ſuperſtition, and Idolatry. For the uniting of the two Kingdomes together, *England* and *Scotland*, in peace, and ſetling his Majeſtie and his poſteritie Royall in peace, that ſo we may live under our owne Vines and Fig-trees, to ſerve our God, and to be loyall and obedient to our King and Soveraigne, and loving and charitable one to another.

Lord *Cottington*. *Lord Cottington.* Then ſaid the Lord *Cottington*, the Lord, the Lord, and why not our Lord, or Jeſus Chriſt, or God Almightie?

Quater. My Lord, I am not willing to miſ-phraſe the Scriptures, neither am I willing to diſpleaſe your Lordſhips, therefore, whether I ſay our Lord, or God, or Chriſt, or God Almightie, the Scripture will beare me out in what I ſay.

Lord Cottington. The Lord, the Lord, what Lord doe you meane; doe you meane the Lord *Wentworth*?

Quater. No, my Lord, I doe not meane the Lord *Wentworth*, I know him not, nor am I acquainted with him, but that Lord that I meane, is the Lord of Heaven and Earth.

Lord *Privie Seale*. *Lord Privie Seale.* The Lord, ſaid the Lord Privie Seale, Doe you finde fault with the man, for ſaying the Lord, he ſpeaketh to the purpoſe, why is not the Lord in Scriptures as well to be ſpoken, as our Lord, or Chriſt, or God All-mightie?

Lord of Dorſet. My Lord, ſaid the Lord of *Dorſet*, you looſe time, the man ſpeaketh punctually to the purpoſe, the Lord, it is the principall title that God is denominated in the Scriptures by.

Archb. You were at *Watlington*, and there be of the Scotiſh faction.

Quater. My Lord, I know not what you meane by the Scotiſh faction.

Lord Cottington. Yes, ſaid the Lord *Cottington*, I thinke you doe, and I beleeve, if you were well examined, you would be found one of the principall.

Then many of the Lords cryed out of the *Scots*, and called them Rebells and Traytors.

Archb. I,

Archb. I, ſaid *Canterbury*, wee have proved them Traytors and Rebels.

Lord Cottington. They muſt needs be Traytors and Rebells, when they ſhall come in ſuch hoſtile manner, to invade his Majeſties Realme, and rob and ſpoyle his Subjects.

Archb. I, ſaid *Canterbury*, and under pretence of Religion, to invade the Land.

Lord Cottington. Then ſaid the Lord *Cottington*, what doe you thinke of the *Scots*, Mr *Quatermayne?*

Quater. My Lord, if you examine my conſcience, I pray doe it by Scriptures.

Archb. You ſay right, ſaid *Canterbury*, I never did otherwiſe, nor will doe.

Lord Cottington. Then ſaid the Lord *Cottington* againe, Maſter *Quatermayne*, what doe you thinke of the *Scots?*

Quater. My Lord, I thinke more than I will ſpeake.

Then ſaid another Lord, you heare that they be proved traytors, what doe you thinke of them now?

Quater. My Lord, I have thought formerly, that thoſe things that your Lordſhip now ſayes were not true, I know not now what cauſe I may have to alter my thoughts.

Another Lord. But what doe you now thinke of them, Maſter *Quatermayne?*

Quater. Then ſaid I, my Lord, if they be Traytors, let them ſuffer as Traytors.

Lord. Maſter *Quatermayne*, what doe you thinke of them?

Quater. My Lord, whatſoever I thinke, I will ſay nothing.

Lord Goring. Then ſaid the Lord *Goring*, Maſter *Quatermayn*, how doe you judge of the *Scots?* ſpeake your mind freely, you need not be ſo ſhy, here is none that will wrong you.

Quater. My Lord, I cannot judge at uncertainty, I heare one thing now, and another thing anon, I hardly heare one thing twice together, and therefore I will ſuſpend my judgement.

Then ſaid two or three Lords together, what doe you ſay of the *Scots?* ſpeake your mind freely, you heare they are proved traytors.

Quater.

Quat. My Lord, you ſay you have already proved the *Scots* Traytors, and I have ſaid, if they be Traytors, let them ſuffer as Traytors, and my Lord, if you have proved them Traytors, you doe not want my approbation; for if I ſay, they are Traytors, or if I ſay, they are not, it proves them neither to be, nor not to be Traytors, and therefore I will ſay nothing.

Sir *Tho. Row.* Sir *Thomas Row.* Then ſaid Sir *Thomas Row*, and the Lord *Goring*, What doe you beleeve concerning the *Scots*, Maſter *Quatermayne?*

Quater. To whom I anſwered, my Lord, I doe beleeve all the Articles of my Creed.

Sir *Tho. Row* and Lord *Goring.* Sir *Thomas Row* and Lord *Goring*. Then ſaid both thoſe, I thinke you doe, for you ſeeme to be a man of judgement, but doe you beleeve the *Scots* are Traytors?

Quater. My Lord, it was never no Article of my faith, for I never found it in my Creed; with that they all ſmiled.

P.S. and *Arch.* Then ſay the Lord privie Seale and the *Archbiſhop*, Well, for all this, wee ſhall prove, that you were the chiefe cauſe of the ryot at *Pauls* on Thurſday laſt, and therefore Sir *John Bankes*, I pray receive information from Maſter *Lathom*, and Maſter *Lathom* goe you to Maſter Atturney Generall, and give him inſtruction, how he ſhall draw the Bill of information.

Atturny Generall

Quater. My Lords, if you pleaſe, you may make an end of the buſineſſe without any further trouble, for whatſoever I have ſpoken before your Lordſhips, I will prove by ſufficient witneſſes.

Then divers of them ſayd, Wee have ſufficient proofe Maſter *Quatermayne*, that you were the cauſe of the Tumult, you ſhall goe forth, and if we have occaſion, wee will call you in againe anon.

Quater. So I departed from them, thinking by their fayre ſpeeches and carriage, I had been directly freed, but it proved otherwiſe; for in my abſence, the Regiſter had informed them very falſly and wickedly, and promiſed to prove againſt me, whatſoever he ſaid.

Then

Then afterwards the Messenger was called unto, and was by the Lords charged to looke unto mee, and keepe me safe, but to use me kindly.

And one of the Lords said, for ought I see, he will maintaine any thing he hath done. And so I returned againe in peace to my prison in *Southwarke*. And this is the summe and substance of the Conference had with the Lords of the Councell. And the Lords writ a Letter, and sent it by another Messenger to Sergeant *Greene* in *London*, (I will not say as *David* by *Uriah*) but I leave it to your wisdome to judge by the sequell of the Story following.

Upon the next day, which was the twenty sixth day of *October*, 1640. I was carryed into *London* to Sergeant *Greenes*-House, and when I came to him, he did appoint me to be at the *Guild Hall* at two of the Clocke the same day. And when I came there, there was a great preparation, both Holberts, Bills, and Constables-Staves, to the number of three or foure hundred; never the like in *London* seene before, and three or foure thousand Auditors and Spectators, and all their Conference was about me; and all concluded, that I should dye; and many sweet and worthy Christians came to mee, to comfort mee. But especially, Master *Goodin*, that Reverend Divine, who told mee, I was not a man to be pitried; and his reason was, because I was able to beare my burden, and those that were miserable, were to be pitried.

Then came the Lord Major and his Brethren in *Oyer* and *Terminer*, the Commission being read, a Jury of Inquirie was impanelled, of three and twenty men, round about Doctors Commons, which is the foundation of *Ignoramus* Schoole; a Jury of life and death being in readinesse, (for their intent and purpose was I should have dyed before next morning) the Bill was given to the Jury, wherein were fifteene persons more, for shew onely, their ayme being onely at me, as by the sequell it did appeare; a great number of persons were produced to take their Oaths against me, which they did to the purpose, as they thought; Then was I had into the Court of Aldermen, to be examined by Sir *Christopher Clethero*, Sir *Edward*

Bromefeild, Sergeant *Greene*, and Sergeant *Fesant*; which Examination of mine, with my owne hand thereunto annexed, because it is included in my Speech with the Lords of the Councell, I here omit, as being too tedious.

After my Examination, I was caused to walke in the Gallery, conveyed into that place (as it seemed unto mee) as a sheepe to the slaughter. It was in such a place, as I might have called long enough before I could have been heard, and there was a backe way that I should have gone to execution, had the Jury but found the Bill, as I was informed by honest men.

And now I returne to the Jury, for the carriage of that there were indirect courses used by all the Sergeants, to informe the Jury against mee. Likewise a Sergeant of the Sheriffes, did most grossely abuse the Jury and himselfe. But the Jury could not agree, there were many wanwirs among them, that had never been of a Jury before, as I have been likewise informed.

There were two very understanding men, one Master *Nicolson*, and Mr *Meredith*, that had been Grand Jury men oftentimes before, and they made it appeare plainly to the Lord *Major* and the Sergeants, that I was every way innocent, and could not be guiltie, and all the Oaths that had past were to no purpose, and not concerning the thing at all; yet notwithstanding, by the information of the Sergeants, and the pressing upon them by the Officer of the Court, one and twenty of them were agreed to finde the Bill.

But beloved Christian, take notice I pray thee, of the speciall hand of God, and joyne with me in thankesgiving to the Lord, for so great a Deliverance. When the Jury came in, Sergeant *Stone*, who sat Judge of the Court, asked them if they were agreed, Master *Nicolson* said, We are not agreed; we finde it *ignoramus*, wee cannot finde Master *Quaternayne* guiltie; with that, there was a great shout in the Hall with a thousand voyces, as taking it for granted, I should be freed.

Then said the Forman of the Jury, there be one and twenty of us agreed; then said the Iudge, you may yeeld up the Bill, they are some wise men that shall stand against one and twenty,

Who.

Who shall speake for you, said the Iudge? our Foreman, said the Iury, Give up your Bill, said the Iudge; here it is; here is nothing written in it, said Sergeant *Stone*; then said the Foreman of the Iury, But wee are all agreed of our Verdict; How doe you finde it, said Sergeant *Stone*? Then said the Foreman, A Bill of Errour; wherein the words of the Prophet are made good, *Man purposeth, but God disposeth*; You are all agreed indeed, said the Lord Major Sr *Hen: Garraway*: For one sayth, *Ignoramus*, and all the rest sayth, A Bill of Errour. Wherein Christian Reader, I give thee another hint of a speciall mercy; for, if the Lord Major had been willing to have had my life, as I judge more charitable of him, he might have bid them returne into the Iury roome, and write upon the Bill, and then I had been found; but the Lord so moved his heart, that he appointed them a longer time, and adjourneth the Court untill the Tuesday sennight following, which was the third day of *November* (the first day of the Parliament) in the afternoone. I conceive one reason my Lord Major might have the twenty nine of *October*, he was to leave his place, and it was his wisedome not to carry the guilt of innocent bloud with him upon his conscience; and peradventure he might also thinke that they would proceed no further, in regard of the Parliament. And this is the sum and substance of the first proceedings in this Sessions, which continued untill between seven and eight a Clock at night, and then to my prison againe, with as much joy and peace as I could containe or hold, attended on by hundreds of the Saints of God. I looked on that place in the one and thirty *Psalme*, the fifteenth Verse, where the Prophet *David* sayth, *My times are in thy hands*: Whence I concluded thus much, that if my times were in Gods hands, then neither in *Canterburies* nor in *Cottingtons* hands, and that as the creature could not give life, no more it could not take away life. But I concluded, if my death might be as *Sampsons*, the putting downe of the *English* Antichristian Hierarchie, the pulling downe the Devilish spirituall Courts, then should I gladly sacrifice my life in the cause of the Gospell, for Christ and his true *English* Church.

And now to returne backe to that from which I have a little digreſt; Betweene that time and the next Seſſions, the old Lord Major going out of his place, and the new one comming in, the ſpirit of jealouſie fell into the hearts of my enemies, and wrought ſo deeply in them, that they plotted more cunningly to take my life then before, they being afraid, as indeed it did fall out, that the Iury would learne more wit and be better adviſed betweene that and the next Seſſions, made the Commiſſion, and Bill, and Iury, and all voyde, as if nothing at all had been done, and our three *London* Sergeants in their Scarlet rode in their Coaches to the Court, to procure a new Commiſſion ſealed, which they got upon the Lords day in the morning about Sermon time. And then the new Lord Major, Sir *Edward Wright* ſent for *Smith* the Sergeant, giving him a ſtrict Charge to warne a Jury of ſpeciall able men, telling him that it was for a buſineſſe of greater conſequence then he tooke it to be, and ſo it was done accordingly. And now Chriſtian Reader, I will lead thee along from my Priſon in *Southworke*, to my next Seſſions holden in the *Guild Hall* in *London*; where were twenty Conſtables, and each man had twenty Watchmen to attend with Bills, and Halberts, and a greater number to ſee me then at my firſt comming; more to ſee me then were to ſee Doctor *Ducke* let downe and puld up with a Rope at the High Commiſſion Court in *Pauls*.

Of Sir *Jo. Finch* Lord Keeper.

So we aſcended up into the Court, and the old Iury fitting themſelves to give in their Bill, all joyntly did aſſent to give up their Bill *Ignoramus*. But when they came into the Court, ſuppoſing to begin where they left off, they found it otherwiſe, for there was a new Iury impannelled, and a new Commiſſion read, and a new Charge given, and the old forſworne Witneſſes anew ſworne, and the old Iury much diſgraced by *Stone* our *London* Sergeant: which Iury had learned more wit or wiſdome in his abſence, then ever he would have taught them being preſent. So the new Iury being called by their names, they anſwered to them, three and twenty were ſummoned to appeare, and did all appeare, but ſix of them were not called, becauſe (ſayd the Regiſter) they are Puritans, of *Quatermayns* faction.

faction. Then *Stone* the Sergeant, ſitting as Judge, told me it was not fit I ſhould be in the Court. Then ſaid I to my Lord Major, my Lord, ſo your proceedings be to Gods glory, and the good of the Common-wealth, and in a juſt way for my owne particular, my preſence ſhall not be hurtfull to you; you have choſen a Iury of wiſe diſcreet Gentlemen, I am willing to referre my ſelfe unto them. Then ſayd Sergeant *Stone*, Keepe him ſafe Meſſenger, you muſt looke unto him; Then I anſwered him againe, My cauſe is good, and I will not ſtart, though you would give me a thouſand pounds. Then anſwered my Lord Major, I thinke you will not Maſter *Quatermayn*, then the Iury looked upon me, and when they looked upon the Witneſſes, how like Rogues they looked; then I anſwered they are of the Court, meaning they were of the High Commiſſion Court. So the Iury going into the Iury-roome, my adverſaries thought, they had expunged all Puritans out of the company, but they were utterly deceived; for one Maſter *Lee*, a Vintner at the Sunne Tavern at *Criple-gate*, a very wiſe and judicious man, did ſo debate the matter with the reſt of the Iury, that notwithſtanding my enemies, which were the enemies of the truth, had caſt ſuch aſperſions upon me, ſaying, that I was an Arian, an Anabaptiſt, a Separatiſt, a Familiſt, and the like, he made them to ſee clearly, that the Bill could not be found againſt mee, yet notwithſtanding, they did not make an end that night. At length the Iury being often called upon to bring in their Bill, it being late in the night, the Iury came forth, and Sergeant *Stone* asked them if they were agreed, they anſwered they were not agreed, then inquiry being made how the buſineſſe ſtood, ſeven would have found the Bill, and ten were againſt it, and ſo the Seſſions for that night ended, untill the next Friday following, being the ſixth of *November* 1640.

Said the Jury.

Loving Chriſtian Reader, I will put thee in minde of one thing, my perſecutor ſaid, he would have my life, though it coſt him five hundred pounds, and another ſaid, that if *Quatermayn* were not hanged within ſix houres, he would be hanged for him; but the firſt hath miſt of his purpoſe, and the laſt hath

hath time enough to chooſe his Gallowes, or to repent himſelfe of his precipitated malice. And this is the ſumme and ſubſtance of our ſecond Seſſions, and I returned home to my priſon againe, waiting upon the Lord for my free and full deliverance in his own good time.

The Archbiſhop.

In the meane time, there were three or foure Letters ſent from the Lords of the Councell, or the Councellor of the Lords, to the Lord Major and the Sergeants; but what was in them, I know not, God in his due time, I hope, will reveale it. Beſides, divers Meſſengers were ſent to the place where I was impriſoned, to ſee whether I were ſafe or no. And now Chriſtian Brother, I ſhall lead thee to my Gayle-Delivery.

And this proved a Seſſions of peace, for when we came thither, there was neither Conſtable nor Watchman, ſo the Iury after ſome certaine time came forth and deſired audience, for they would give up their Bill, and the three Sergeants would not receive it, by reaſon that my Perſecutor the Regiſter of the High Commiſſion Court was not there, but at length *Lathom* came in, and then the Iury was called, and they were all agreed but one, and they yeelded up the Bill, and it was a Bill of *Vera*, for one *Reynolds* a Waterman and *Ignoramus* for all the reſt. At which word, there was a great rejoycing among the people; but *Lathom* looked as pale as aſhes, then I bleſſed God with theſe two words, *Truth is ſtrong and will prevaile*; and then divers good Chriſtians tooke me by the middle, and ſayd, Maſter *Quatermayne*, you are freed; and I ſaid, Bleſſed be God, who is the deliverer of his people. Then *William Barrife*, who was one of the Iury, was called for, who would not aſſent with the reſt of the Iury; but ſee the hand of God in this alſo; for he was fined fortie ſhillings for his abſence, and was glad to ſubmit to his Brethren, and intreat the favour of the Court for his fine. Then I ſpake to my Lord Major and his Brethren, ſaying; Is it in your power to free me, ſeeing I am freed by the Iury? And they anſwered, No. Then I asked if they had not authoritie in thoſe

thoſe Letters that they had received, to free me; but they anſwered me, No. Then I told them, I would uſe meanes my ſelfe. And thus was I moſt graciouſly delivered from the Lyon, and the Beare, and the uncircumciſed Philiſtims, and the *Diotrephes*, the troubler of the people of God, by their prating of many ſwelling words of vanitie; But the Net is broken, and I am delivered; to God onely be the glory; and to the Inſtruments thereof due reſpect and praiſe.

AMEN.

THE PRAYER.

THou, oh Lord God omnipotent reigneth, holy are thy wayes, just are thy workes, great are thy mercies, dreadfull are thy judgements, oh King of Saints. Oh Lord, who is like unto thee? Thy goodnesse and mercy, Oh most mighty God, encompasseth us round on every side. Thou, oh Lord, hast said, Thou wilt be a wall of fire round about thy people, and the glory in the midst of them, *Thou hast said.* Thou wilt be a Sunne and a Shield to thy Servants, and no good thing wilt thou withhold from them that walke uprightly before thee, but grace and glory wilt thou give unto them. Thy people of old beleeved in thee, they called upon thy Name, and were delivered. Thou never failest them that put their trust in thee. *Oh Lord who is it then that doth know thy Name, but will trust in thee. Oh Lord, I am thy Servant, the Sonne of thy handmaide; Thou hast broken my bands in sunder, and set my feete in a large roome, that I might runne the wayes of thy Commandements, and so serve thee with an upright heart, and a willing minde. I have found by blessed experience, Oh Lord, that* the issues from death are in thy hands. *The enemies plotted and contrived to take away the life of thy Servant, and yet behold Lord, thou didst most graciously deliver him.*

The Net was layd, the Pit was digged, thy servant freed, and thine enemies ensnared and covered. Oh Lord, prayse waiteth for thee in Sion, and unto thee shall the Vow be performed. *Thou*

Thou hearest Prayers, and therefore unto thee shall all flesh come. *O Lord, thou hast done wondrous things. Thy promises of old are* faithfulnesse and truth. *Oh Lord,* what shall I render unto thee *for thy great goodnesse, and loving kindnesse, shewed to thy Servant.* I will take the cup of Salvation, and give prayse unto thy name. *Thou hast't good Lord, preserved mee from the* Lyon *and the* Beare, *and the usurping tyrannous* Philistims *of the Kingdom, to what end, deare Father, but that I should not forget the loving kindnesse of the Lord, but be still mindfull of his Covenant. Thy out-stretched arme hath been my defence. Thy right hand, Oh Lord, hath the prehemi-nence. Thy right hand deare Father, hath brought mightie things to passe. I shall not dye through the malice of the enemy, but still live, through the goodnesse of my God, to declare the loving kind-nesse of the Lord. I am resolved to make my boast of thy prayse, all the day long my tongue shall never cease to speake of thy goodnesse whilest I have a being; for* ,, Thou bringest downe to the grave, and raisest up againe. Thou dost all thy workes to be had in remembrance of all that are round about thee.

If any Creature that ever thine hand hath made, hath cause to magnifie thy Name, and to declare thy prayse, then have I much more. Mine enemies did as it were cast Lots upon my Vesture, and had so numbred my dayes, as that they thought within six houres to take away the life of thy Servant, and yet behold Lord some dead, some run away, and others imprisoned, as thine, the Churches, the States, and Common wealths enemies; and yet deare Father, thy Servant preserved alive, to take notice of thy mercy in beleeving thy holy promise; where thou sayest, Thou wilt deliver the righteous out of trouble, and bring the wicked in their stead. *Oh Lord, I have found that my times are in thy hands, and not in the hands of my enemies; yea, I have and doe finde by blessed experiance, oh Lord, that as the creature cannot give life, so neither can it take life away. Deare Father, I received my life from thee, to glorifie thy Name in the discharge of the severall actions and duties in my place and calling, and should the enemies deprive mee of it, to the shame and reproach of the Gospell. Oh Lord, thou hast forbidden it, and so it is come to passe, for ever blessed be thy Name for it. Lord, thou hast said, that* we should be brought before Princes and

Rulers

Rulers for thy Name ſake, *and yet we ſhould not feare nor take care what to ſpeake*, for thou wilt giv[e] a mouth and a tongue, *and behold, deare Lord, thou haſte made this promiſe alſo good to thy ſervant. Wherein thou didſt ſo guide him and direct him, as that he did neither deny the truth, nor corrupt his conſcience, to pleaſe the times; at that time, deare Father, thou didſt fill his heart full with joy, and peace in beleeving, that* all things ſhould worke together for his good, *when the enemies, oh Lord, did coop him up and appoint him as a sheepe for the ſlaughter. Then didſt thou lengthen his life, and prolong his dayes, to tell of all thy wondrous workes. I will therefore ſing of thy prayſe all the day long; for thou haſte ſhewed kindneſſe to thy ſervant. Thou haſte multiplyed thy hand of bountie. I will never forget thy free and full acts of love vouchſafed to me.*

Deare Father, I beſeech thee to direct thy Servant what to doe, and how to carry himſelfe in this his Pilgrimage, that ſo he may glorifie thy Name, and endeavour to edifie thy people, that others may by his example be incouraged to walke on conſtantly, conſcionably, and faithfully, in the purſuit and practiſe of all the duties of Chriſtianitie.

Bleſſed Father, Lord of life and glory, I doe moſt humbly deſire thee ſo to direct me by thy Word and Spirit, that as thou haſt miraculouſly and mercifully preſerved mee from all dangers on the right hand and on the left, from the malice and fury of mine enemies, I may now in an humble acknowledgement of thy goodneſſe, walke before thee in all holy and humble ſubjection to thy bleſſed will in all things. To this end, I beſeech thee, bathe my ſoule in that fountaine that thou haſt opened to the houſe of Judah, and the Inhabitants of Jeruſalem to waſh in. *Make good that holy promiſe more and more to my ſoule, wherein thou haſt ſaid,* Thou wilt waſh mee from mine uncleanneſſe, and ſprinkle mee with cleane water. *Deare Father, it is thy good pleaſure, that* in Chriſt the God-head ſhould dwell bodily, *that ſo I might be made partakers of the divine nature, yea,* that in him all fulneſſe ſhould dwell, *that ſo I might* receive grace for grace. *Now I beſeech thee, deare Father, let it not be with me as with* Pharoahs *leane Kine, that I may ſtill feed upon the fat and ſweet promiſes of the Goſpell, and yet remaine a ſtarveling, to thy great diſhonour, and the reproach of Religion.*

But grant, I beseech thee, that in the use of all holy meanes I doe so plentifully injoy, I may grow up to that age, stature, fulnesse, and maturitie of thy Saints in Jesus Christ, that so as thy hand hath and still is upon mee for good, so my heart may alwayes meditate on thy Statutes, and my tongue may speake of all thy wondrous workes. Blessed Father, I beseech thee to anatomize my heart, and spiritualize my soule, and see if there be any wickednesse in mee; and by thy Word and Spirit, divide betweene the Soule and Spirit, and joynts and marrow of my corruption, and so separate betweene the precious and the vile; that all iniquitie may be removed farre away from my person and from my Tabernacle, that so O Lord, for the time that is to come, I may walke evenly with thee in the path that is called holy, that so I may have my fruit in holinesse, and at the end eternall life, that being guided by thy counsell here, I may at last be brought to glory. Good Lord grant that I may never be of that number that doth sowe to the flesh to reape corruption, but of those that doth sowe to the Spirit and reape life everlasting, that I may never as formerly dig broken Cisterns that will hold no water, but that I may drinke deeply of that fountaine of the water of life, my fresh springs being found in thee, that so my soule may be filled with the fruits of righteousnesse, which is to the praise of thy rich grace by faith in Christ Jesus.

Deare Father, I have three grand enemies to grapple with, the world, the flesh, and the Devill, the least of which is too great for me to incounter withall, if my weaknesse be not supported, and my wants supplyed. But yet I know that thorow Jesus Christ that strengtheneth mee, I may by faith make the Devill flye, overcome the world, and get my owne heart purified: for although holy Father of my selfe being poore, weake, and contemptible, I can doe nothing, yet thorow Jesus Christ that strengtheneth me, I can doe all things, for he is the right hand of thy power, and strong arme of thy salvation, in and from whom thou hast received full compensation to divine justice for the sinnes of all the Elect, and in particular for mee thy unworthy servant. I beseech thee, O Lord, so long as thou hast any employment for thy unworthy servant in this fraile and transitory life, so long as these few broken ends of mortalitie doth remaine, be thou pleased, who doth all things according to the counsell of thine

owne

owne will, so to uphold me in the way of holinesse, that in all the actions of my generall and speciall calling, I may glorifie thy great Name, edifie my Brethren, propagate the knowledge of the Lord Jesus Christ, stop the mouths and put to silence the tongues of wicked and ungodly men, for this is the will of thee my God as touching thy servant.

I beseech thee, O Lord, be not angry with poore sinfull dust and ashes, and I will speake but this one time, and it is in the behalfe of the generation of thy first borne, whom thou from eternitie hast set thy love upon, and still dost delight in to extend mercy to. It is the Vine which thine owne hand hath planted: holy, holy, Lord, looke downe from Heaven, behold, and visit this Vine. The straits of thy people are great, but deliverance is in thine owne hands, thy mercyes are thine owne, I beseech thee therefore, O Lord, consider how deeply thine owne glory is involved in the great cause of thy Church. Behold, the insolency, pride, and subtilties, of thine enemies, and looke upon the imbecilitie and weakenesse of thy people, and let that auntient motive which from the beginning, and in all ages, did stirre thee up to doe good to thy people, provoke thee at this time to be mercifull to thy Church, because mercy pleaseth thee.

O Lord, thou hast in thy Word spoken great things of thy Servants concerning their deliverance, and also gathering thy Churches from the foure Corners of the World; and that thou wilt rayse up thy Jerusalem, and make it the prayse of the whole Earth, and is not now the time come wherein thou wilt extend thy mercy to Sion? O Lord, is not yet the time fully come? Hath shee not lyne long enough in the dust? Hath not the Plowers plowed long furrowes on her backe for a long season? Hath not O Lord, the Foxes, the subtill Foxes broke off her fruitfull bowes, spoyled her grapes, and would not let them cluster? Good Lord, hath not thine enemies mingled our Wine with water, our silver with drosse, and thy pure worship with superstitious vanities? And shall they, O Lord, prosper, that thus runne along in their wickednesse, eating up thy people even as bread, devouring thy precious Saints, and sacred truthes, as much as in them lyeth? And will not our God returne, and cause the light of his countenance to shine upon his Sanctuary? Thou hast said, O Lord, that thou never biddest the sonnes of Ja-

cob ſeeke thy face in vaine; *is not the time yet come that the* Stone cut out of the mountaine without hands, ſhall grow to be a Mountaine, and fill the whole earth? *When, O Lord, wilt thou give the* Kingdoms of the earth to the Saints of the moſt High? *When ſhall our* Siſter that hath no breaſt, deſire the ſincere milke of the Goſpell? *When Lord*, ſhall thoſe dry bones live? *When deare Father*, ſhall the great River *Euphrates* be dryed up, *that thy redeemed may paſſe over? When ſhall that* Monarch of Rome and Hierarchy of England, *which makes the reall Antichriſt, not only be diſcovered, but rooted out and conſumed, that thy Saints may rejoyce their hearts, and warme their hands at that great bone-fire ſo long deſired, that the Lord Ieſus Chriſt may raigne in his Church.*

Deare Father, Lord of Heaven and Earth, Gird thy Sword upon thy thigh, O thou moſt mightie, ſtrike thorow the loynes of thine, and thy Churches enemies. Root out all them that delight in ſuperſtitious vanities; avenge the quarrell of thy Covenant, and maintaine thine owne glory. Bleſſe thine owne worke, O Lord, the great Reformation already begunne in this Kingdome; yea, bleſſe O Lord, the Parliament, that ſtrong arme of fleſh, which thou haſt ſanctified and preſerved to doe great things by, let not our hopes be made fruſtrate; let not the malicious purpoſes of thine enemies come to paſſe, leaſt they grow too proud.

O Lord, Bleſſe the Kings Majeſtie, with ſpirituall, corporall, and eternall Bleſſings, that he may ſo comply with his Parliament, that all differences may quietly be compoſed, Religion may flouriſh, ſcandalous dumb dogs removed, and faithfull Paſtors and Teachers planted in their roomes, with thoſe ſacred Governours and government, which Chriſt hath inſtituted in his Church. Bleſſe the Queene, the Prince, and the reſt of that royall Race: Lord, let thy bleſſing be upon all ſtates and degrees of people, as if their names were particulariZed before thee. Good Lord, cauſe Warres to ceaſe in Ireland; *let juſtice and mercy meet together in that Kingdome, that thy enemies may juſtly be puniſhed, and thy people mercifully delivered. Bleſſe thoſe Forces that are imployed for that ſervice; ſend more, and proſper them alſo; that the great good worke hoped for, may be moſt bleſſedly accompliſhed. Good Lord, bleſſe thy bleſſed people of the*

Scots

The Prayer.

Scots Nation, by whom thou haſt done ſo much good to this Kingdome, and all others, that thy poore ſervant is bound to pray for, by dutie, Religion, or any band or tye of nature or grace, even for the Lord Ieſus Chriſt his ſake. In whom, and for whom, thou receiveſt poore ſinners to mercy. To whom with thine own Majeſty, and God the holy Spirit, three perſons, one onely holy wiſe God, be rendred, as is moſt due, all honour, prayſe, glory, and thankes, now, hence forth, and for ever. Amen.

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FINIS.